

H. 3



ARCHÆOLOGICAL  
DEPARTMENT  
—  
ADMINISTRATION REPORT

1106 M. E.



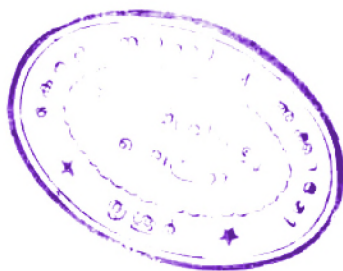
RAM VARMA RESEARCH INSTITUTE  
TRICHUR, COCHIN

8 AUG 1934



H-3.

H.. 3.



VIEW OF A TYPICAL VILLAGE TEMPLE IN KERALA.

[Frontispiece]



**Proceedings of the Government of His Highness  
the Maha Raja of Travancore.**

**Read:—**

Letter No. 542/31, dated the 30th November 1931 from the Superintendent of Archaeology forwarding the Administration Report of the Department of Archaeology for 1106 M. E.

**ORDER D. DIS. NO. 100/32/EDN., DATED TRIVANDRUM,  
29TH JANUARY 1932.**

**Recorded.**

2. During the year under review, besides the continuance of other works, such as copying of inscriptions, etc., in the State and outside, the Department attempted an exposition of the art of Pantomime (Kathakali) in Kerala, the main feature of which is a highly specialised variety of hand poses (Mudrās) and gestures of the body and limbs. The diagrams prepared by the Superintendent to exemplify the Mudrās have been found to be very instructive.

3. The Superintendent has also undertaken an investigation of the subject of worship and ritual in Kērala temples. The results of this investigation are awaited.

(By order)

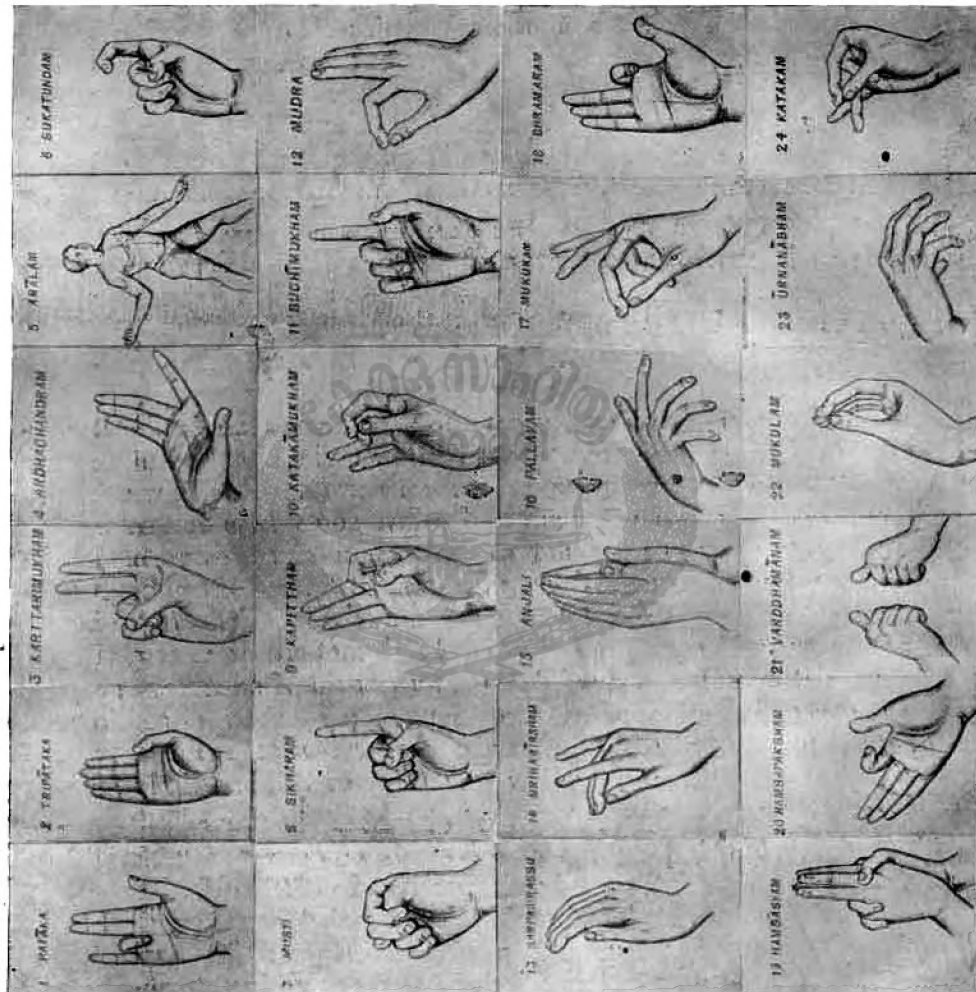
(Sd.) K. GEORGE,  
*Chief Secretary to Government.*

**To**

The Superintendent of Archaeology.  
The Superintendent, Government Press.  
The Press Room.  
The Legislative Section.







Office of the Superintendent of Archaeology  
Trivandrum, 30th November 1931.

No. 542/31.

From

The Superintendent of Archaeology,  
Trivandrum.

To

The Chief Secretary to Government,  
Trivandrum.

SIR,

I have the honour to forward herewith the Administration Report of the Archaeological Department for the year ending the 31st Karkadakam 1106 M. E. (16th August 1931).

*General.* There was no change in the staff of the Department. The photographer Mr. D. Srinivasan Potti availed himself of 20 days privilege leave, no substitute being appointed.

*Tours.* A fairly comprehensive plan of archaeological work was attempted in the itineraries of the Department. I spent 79 days in camp and visited 75 places; and the Pandit-Assistant Mr. K. Sivaramakrishna Sastri camped for 37 days and visited 18 places. In the course of our tours, twenty five new inscriptions were copied from eight different places (Vide Appendix E); and their texts have been subsequently deciphered and transcribed. Thirty two places were visited for the examination of epigraphical records with a view to ascertaining the possibility of further inscriptional work. An exploration was made of 13 places not previously visited to investigate their archaeological importance as well as to collect antiquities; and an inspection of 10 old sites was undertaken for the examination of old monuments and the state of their conservation. Visits were made to 6 places to examine old "olai" records (palm leaf manuscripts) relating to history, religion, architecture and sculpture; and 14 places were visited for the examination and study of typical specimens of art including architecture, stone sculpture, wood work, painting and iconography which are attractive features of our temples. Lastly, Christian antiquities in as many as five places were also examined, and their value and importance estimated. A list of places visited is given in Appendix A.

*Epigraphy.* An important work of the Department done in the year was in connection with epigraphy. Two Tamil inscriptions dated in Kollam 604 were copied from a rock lying south of the Agastīśvaram temple. On examination, they were found to be

a continuation of the records Nos. 6 & 7 of 1103. Estampages of five \*inscriptions all in Tamil were taken from outside the State, two from Śrīvilliputtūr and three from Tinnevely (Vide Government letter D. Dis. No. 1405 of 30/Edn. dated 8th December 1930). Of the former, one from the Perumāḷ temple states that while the king Śaṅkaranārāyaṇa Venṟumaṅkoṇḍa Bhūtala Vīra Udayamārttāṇḍa Varman of Trippāppūr was staying at Valliyūr, he made a gift of land for conducting the service called Vīramārttāṇḍan-*Sandi* in the temple of the Goddess, for feeding thirty three Brahmins daily in the Vīra-Mārttāṇḍan maṭham, also called Tiruvēngadadāsan maṭham, and for special worship on the day of *Svāti* every month. The other one from the Āṇḍāl temple while recording the same gift also mentions the boundaries of the land endowed. Both are dated in Kollam 709 Adi 16.

The Tinnevely inscriptions were copied from the Nelliappar temple, of which the first two dated in Kollam 721 belong to the reign of Śankili Vīra-Mārttāṇḍa Varma, a Travancore king who does not figure in the inscriptions hitherto discovered by the Department. One of them records that images of 63 Nāyanārs and 9 other saints were made of copper, due *pūjās* given, and that some additions to the *maṇḍapam* in front of the central shrine were made, for which certain taxes such as *māvaḍai*, *maravaḍai*, *pāṣi-vilai*, etc., were arranged to be utilised. The other one registers the gift of land by the same king when camping at Chēraṇmāḍēvi for conducting the service Śankili-Vīramārttāṇḍan *sandi* and for *tiruppani* in the shrines of Tirukkāma-Kōṭṭattu-Āḷudaiya Nācchiyār and Nāyanār in the temple of Tirunelvēli Uḍaya Nāyanār. The last one from the Nelliappar temple, Tinnevely, defines the boundaries of Kuppāyakkuḍi of Anubhōgavaḷanāḍu *alias* Ravivarma-Chaturvēdimaṅgalam, which is a *dēvadāna-brahmadēśa*, and given to the Brahmins of Ravivarma Chaturvēdimaṅgalam.

The rest of the inscriptions 15 in number were copied from the Cochin State as per orders of Government; (Vide Government letter D. Dis. No. 1053 of 30/Edn. dated 20th September 1930) and are of importance being in Vaṭṭeluttu and mostly relating to Chēra kings. Of these, two are from Paṟampan-taḷi temple of which the one engraved on the base of the Subrahmanya temple, though fragmentary, is clear in its reference to a certain king named Kō-Ādiccha Īrūḷi Irāmar *alias* Iratāticcha . . . The other, on the base of the ruined *nāḷambalam* in front of the central shrine of the Śiva temple, registers a *sankētam* between the *ūr* of Tirupparampil and the *kōil* of Ānaiyolukku, and mentions a king Bhūmidhara-Rāyira Tiruvaḍi

\* My thanks are due to Dr. Hirananda Sastri, Government Epigraphist for India for having kindly supplied me a copy of their transcripts.

of Parappūr. One inscription belonging to the reign of Rājasinba Perumāḷ was copied from a stone slab kept in the Church of Tāḷaikkāḍu near Avittattūr, in which are detailed the boundaries of the land given to certain Vāṇiyars by the *ūrār* of Tāḷakattūr for erecting stalls. We have unfortunately no records to fix the date of this Chēra king : but from palæographical evidence, it is possible to assign it to the 9th or 10th century A. D. Another record was also engraved on the same slab, but it was found to have been damaged.

The next eight inscriptions were copied from the temple of Tāḷi, once a flourishing village. One of them relating to the Chēra king Bhāskara-Ravi, registers a *kaccham* transaction by the *nāṭṭār* of 18 *nāḍus* and *adhikārikals* of Nityavichārēśvara, and states that from the land belonging to Srīdhara Naṇṇacchi *alias* Tribhuvana Mādēvi, a certain quantity of paddy was to be given for *sāntivīrutti*, *tīrulamutu*, etc. The second refers to certain transactions made by the Tāḷi and Tāḷi *adhikārar* of Nityavichārēśvara on the one side, and the *Patanāyar* of Nedumpurayūr on the other, when Kumaran Iravi of Maṇṇāḍu was ruling the country; and that subsequently during the regime of Kaṇḍan Kumaran of Talikkulam, Iravik-kaṇṇapirān of Nedumpurayūr, the *Patanāyar* ratified the deed with some changes, and gave a *tīravu-tittu* to the Tāḷi and Tāḷi *Adhikārar* of Nityavichārēśvara. The third is damaged and fragmentary; but refers to an agreement by some persons for the conduct of daily offerings in the temple. The fourth though partly damaged belongs to the 10th year of Yākō-Irāyar, and seems to state that while Maṇṇāḍu Kumaran Iravi was ruling the country, a transaction was made. The fifth belongs to the 17th year of the Chēra king Kō-Kōtai Iravi, and refers to a transaction made by the *tāḷiyār* and *tāḷiyātīkārar* of Nityavichārēśvarā. The sixth registers an agreement during the reign of the Chēra king Kō-Indēśvaran Kōtai between the *nāṭṭār* of 18 districts and the *adhikārikal* of Nityavichārēśvaram on the one side and Iyakkan . . . on the other. The last two of the Tāḷi records are fragmentary, and refer to some provisions made for worship and offerings in the temple.

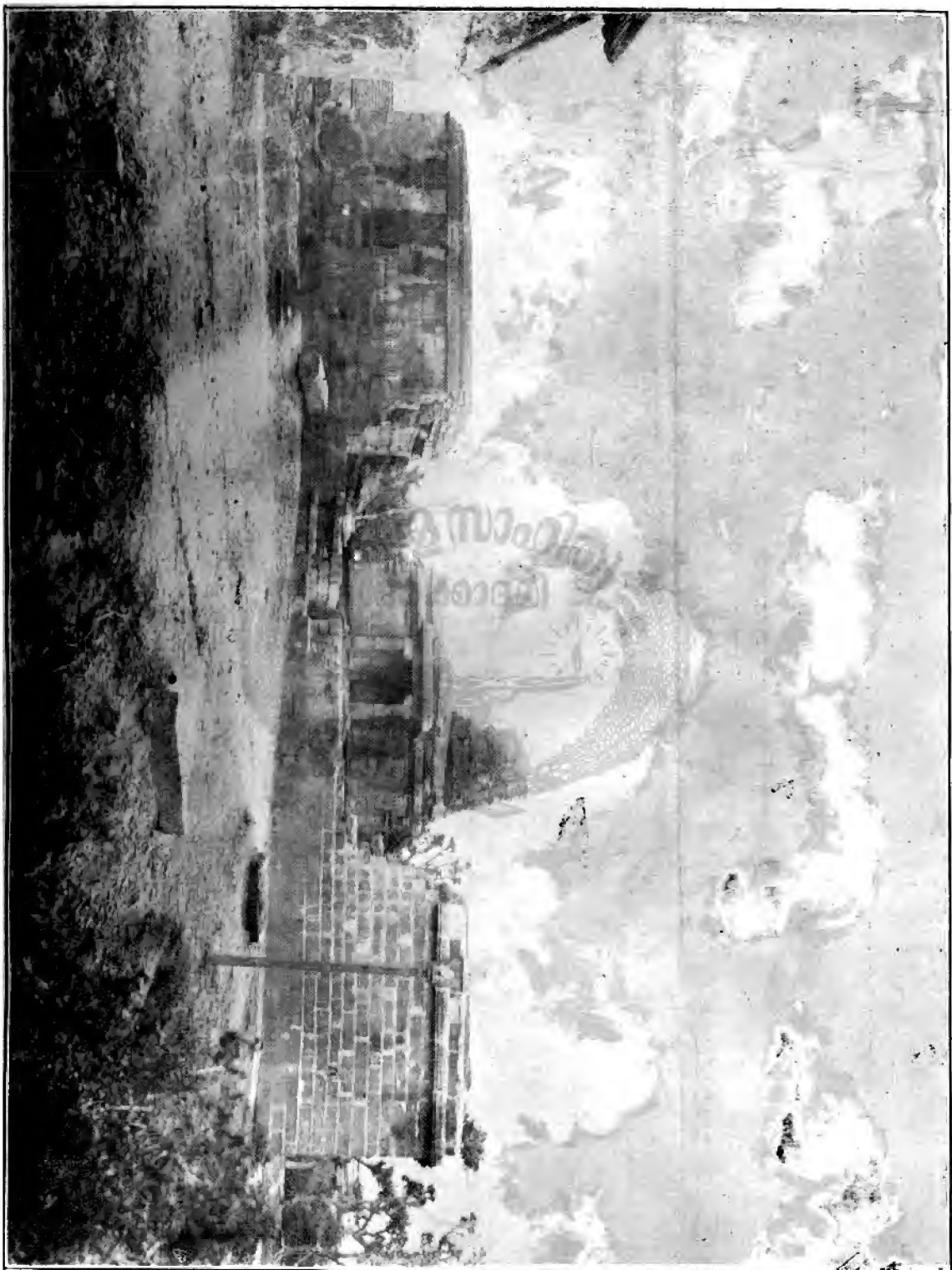
The four inscriptions copied from the Śiva temple at Avittattūr may also be mentioned among the important epigraphical collections of the year. The first of them which belongs to the 20th year of the Chēra king Kō-Kōtai Iravi registers that some lands were set apart for the temple, and mentions the "*āyiravan*" or the "thousand" of Avittattūr. Two others are quite damaged; while the fourth records some gifts to the temple for the conduct of Pūjās. Lastly,

three fragmentary inscriptions copied from the base of the *Śrīmūlasthānam* in front of the Vāḍakkunāthan temple. Trichūr, speaks of one Ravivīra, chief of Venkunṇaṇādu as having supplied the said *Śrīmūlasthānam* with a stone basement. Besides these inscriptions, the epitaphs of 12 Portugese Tombstones unearthed during the Cochin Harbour works were also examined, and their readings noted. (Vide Appendix D.)

*Conservation.* An aspect of archaeological work which received prominent attention in the year relates to the work of conservation of ancient monuments in the state such as temples and the objects of antiquity abounding in them. A list of such ancient structures noted by the Department has been prepared; and the procedure to be followed in their preservation has already been laid down on general lines by Government in G. O. No. E. 3938 dated 2nd November 1908, and subsequently reiterated in G. O. No. E. 3486/360 dated 2nd October 1915, by which the "Peishcars will arrange for information being given to the Superintendent of Archaeology if any historical temple or other building is to be taken up for repair, so as to enable the Superintendent to go to the spot, if necessary, and make any suggestions regarding the preservation of anything of epigraphical, historical or architectural value." The Dēvasvām and Maramat Departments had been inaugurated in the State since; and the function of the Peishcar had naturally devolved upon the Dēvasvām Commissioner and the Maramat Engineer, in defining whose duties the purport of the two G. Os was lost sight of. With a view to modify the Government order so as to make its provisions binding on the Dēvasvām Commissioner and the Maramat Engineer, whenever any work of repair, renovation or maintenance etc. was undertaken by their Departments, Government was addressed by me in my letter No. 353/30 dated 15th August 1930, in which I submitted that there has been a considerable growth of archaeological perception in recent years; and instead of only caring for historical monuments, there has arisen an interest in preserving all those beautiful and striking objects of antiquity which not only throw light on past civilisations, but make the past live for the profit of the present and future. In other words, all remains of the past such as buildings, palaces, forts, temples etc. having an architectural, historical or artistic interest, and all memorials of the past contained in them such as inscriptions, paintings, woodwork, sculpture etc. valuable as models of ancient art and handicraft, and any other objects of priceless value and artistic interest which can never be replaced under conditions of modern workmanship, were recommended for conservation. I also submitted that there has been a perceptible loss in aesthetic quality involved in the

GENERAL VIEW OF RUINED CHOLAPURAM TEMPLE (RECOMMENDED FOR CONSERVATION.)

[To face page 4.]







# HAND POSES (MUDRAS) IN HINDU ART



preservation and renovation of some of the religious edifices of the State, due to the placing of new work in juxtaposition with old, which should as far as possible be avoided. Lastly, Government was requested to take all possible measures through the Dēvasvam and the Maramat Departments, to prevent antiquities from perishing in the temples, due from want of care, by exposure, or neglect. Government have been pleased to accept my suggestions, and to issue necessary instructions to the Dēvasvam Commissioner and the Maramat Engineer (Vide Government letter Dis. No. 1231/30/ Mis. dated 28th October 1930) "to consult the Archaeological Department at every stage in all repairs and renovation of ancient monuments, such as temples, palaces, etc. in regard to the best way of conserving the objects of antiquity abiding in them". Government have since been requested by me to take steps for the conservation of the Sundararājapperumāl temple at Vindancōtta, near Sambūrvatakara, and the Chōlapuram temple, both old and historical monuments.

#### ART OF PANTOMIME- (*Kathakali*).

At the instance of Lieut. Colonel H. R. N. Pritchard, Agent to the Governor General, and with the sanction of the Dewan, a work not before attempted was taken in hand during the year with a certain measure of success. It relates to the exposition of the Art of Pantomime (*Kathakali*) in Kerala, the main feature of which\* is a highly specialised variety of hand poses (*Mudrās*) and gestures of the body and limbs.

Considerable time was spent in preparing the diagrams of the principal Hand Poses relating to the art and to their interpretation. A short descriptive account of the "*Kathakali*" with an explanatory note on the gestures and on the subtle devices employed for the expression of the various emotions together with an account of the training actors was prepared under the auspices of Government. The attention of the Congress of orientalists held last September at Leyden was drawn to this work by Prof. Sylvain Levi. (Vide his letter dated 19th September 1931) who and other eminent scholars and savants like Dr. Winternitz, Dr. A. B. Keith, Dr. A. Kumaraswami, Dr. Barnett, Dr. Vogel, etc., commended my researches in this field.\* A chart of Diagrams of the Principal "*Mudrās*" (Hand Poses) as gathered from *Bharata Nāṭyaśāstra*, *Hastalakṣhaṇa-Pradīpikā*, *Kathakali*, *Chilappatikāram* and *Abhinaya Darpaṇa* has been since made (Vide plate) and the interpretation of the "*Mudrās*" is nearing completion.

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\* Dr. Rabīndranātha Tagore and the Marquis of Zetland have since favoured me with their kind appreciation.

## WORSHIP AND RITUAL IN KERALA TEMPLES AND THEIR SYMBOLISM.

My studies of the "Mudrās" which are but amplifications for secular purposes of the orthodox types of Tāntric and Māntric symbols (religious and ritualistic symbols) naturally led me to the collection of some useful information on worship and ritual in Kērala temples, and their symbolism, a fascinating subject for investigation. As with all Hindu Ritualistic rites and prescriptions, the real connotation of iconographic symbols in Kērala are shrouded in mystery. Their sense is however embedded in their suggestions appearing in widely different texts specially Mantra Śāstrās, and the ritualistic practices in vogue from early times in Kērala temples. The work has been of a very difficult nature in so far as the symbolism implied in the Trimūrti forms, their *śaktis* and the main forms of the six groups of Tāntric classifications has been decomplexed by a promiscuous com-mingling of Māntric, Tāntric and Vēdic texts in Malabar. A note on the subject has been prepared.

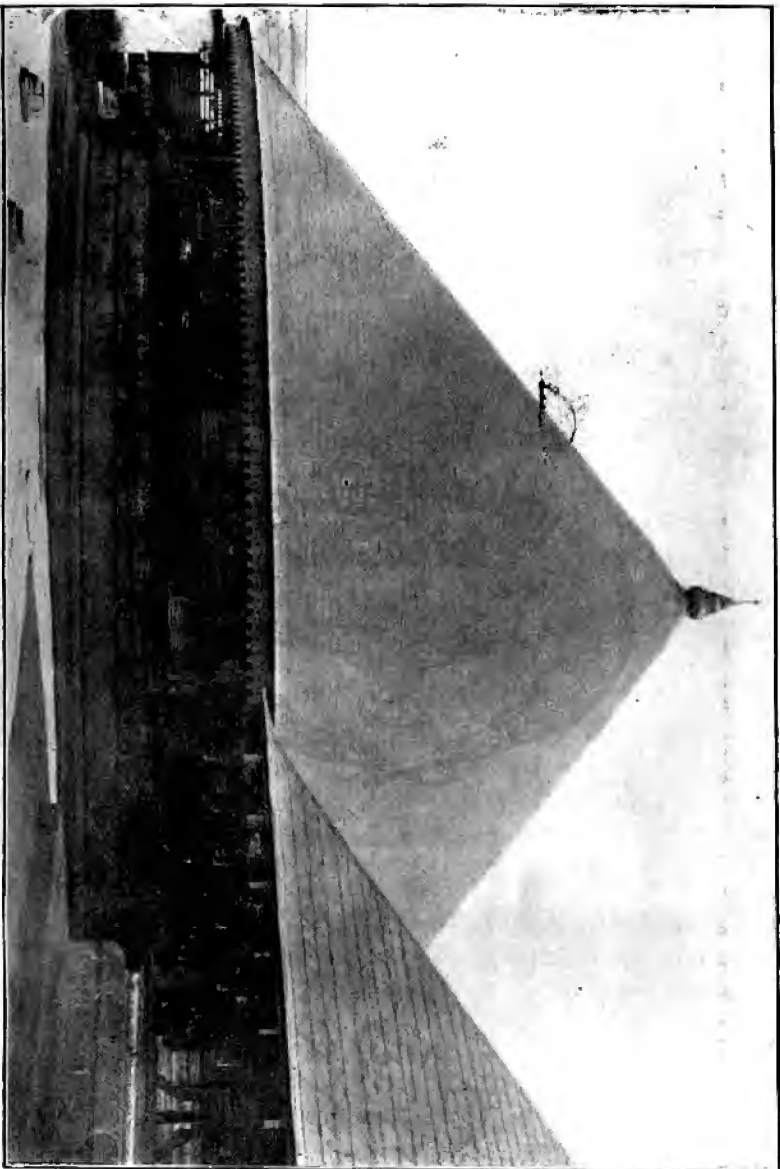
*Architecture.* Another item of work relating to the year was in the field of Malabār Architecture, investigations in which was commenced the year before. My attention was mainly given to the collection of material available from the Śilpaśāstrās on the "Śrī-kōil" or Central shrine, its construction and form. Three kinds of it, the circular, square and oblong shapes have been come across in Travancore, of which the first is the more ancient type. On a careful and comparative study of their structure and component parts, it has been inferred that the Circular *śrīkōil* is rather indigenous to Malabar.

*Miscellaneous.* Fair progress was made in the year in the preparation of the Topographical list of Travancore inscriptions collected up to date. The work in connection with the list of antiquities, the collection of Folklore, and the Bibliography of the sources of Travancore history had to be postponed owing to the researches already mentioned in the field of Mudrās, undertaken on the auspices of the Agent to the Governor General and the Government.

*Publication.* Vol. VII Part 2 of the Travancore Archaeological Series has been seen through the Press. It will be shortly released for distribution and sale. It may be mentioned in this connection that the inscriptions of the Āy Kings in Travancore were published

SPECIMEN OF A CIRCULAR SRIKOIL IN MALABAR.

[To face page 6.





in the year with their text and purport in Malayalam in the Archaeological sheet of the Government Gazette; and this new channel of publicity for the work of the Department has been widely appreciated.

*Receipts and Expenditure.* Subjoined is a statement of the receipts and expenditure of the Department in the year.

#### RECEIPTS.

		Rs.	Ch.	C.
Sale of Photos	... ..	19	0	10
Sale of Archaeological publications	... ..	55	27	8
Sale of Elements of Hindu Iconography	... ..	134	10	0
Miscellaneous	... ..	8	8	4
Total...		217	18	6

#### EXPENDITURE.

Salary of the Superintendent of Archaeology	... ..	1,500	0	0
Pay of the Establishment	... ..	1,973	12	4
Contingencies	... ..	1,281	4	4
Travelling allowance	... ..	973	12	13
Total...		5,728	1	5

I have the honour to be,  
Sir,

Your most obedient servant.

R. VASUDEVA PODUVAL,  
*Superintendent of Archaeology.*

## APPENDIX A.

List of places visited by the Superintendent of Archæology.

*Chingam.*

Darśanamcōpe  
Kurattiyara  
Nāñjikuravan Vila  
Tōnnel  
Ālwaye  
Edavā  
Cochin  
Kōttār

*Kanni.*

Naṭṭālam  
Tenmalai  
Tēvalakara  
Śāstāmkōṭṭa  
Kaṭinankulam  
Parakkai  
Perumpalutūr  
Vindankōṭṭa

*Tulām.*

Neyyāttinkara  
Trikkulaṅgara  
Klāṅgād  
Munampam  
Padmanābbapuram  
Śuchīndram

*Vriśchikam.*

Atchenpudūr  
Elattūr  
Āyikuḍi  
Chenkōṭṭa  
Āruvāmoḷi  
Tiruviḍakōḍu  
Tuṇavūr

*Dhanu.*

Marutūrkuḷaṅgara  
Trikkākara

*Makaram.*

Pūñjār  
Īrāttupēṭṭa  
Bharapaññānam  
Tiruvāttār  
Vālvacchakōṣṭam  
Atchencoil gap

*Kumbham.*

Vycome  
Ēttūmanūr  
Kulaśēkaram  
Kaṇṇankulaṅgara  
Tiruvālūr  
Aleṅgād  
Kōttappuram  
Alīkōde

*Minam.*

Paḷḷikkal  
Agastīśvaram  
Muṭṭam  
Tāmarakulam  
Bharapikkāvu  
Nurnād  
Kōnni

*Mēdam.*

Vempūram  
Tinnevelli  
Śrivilliputtūr

*Idavam.*

Nāvayikulam  
Varāppula  
Kilirūr  
Madavūrppāra

*Mithunam.*

Kainakari  
Cape Comorin  
Vāriyūr  
Rājakkamaṅgalam  
Manakkal  
Padūr  
Puliyāra  
Iravipuram

*Karkadakam.*

Puliyūr  
Budhanūr  
Tiruvānvandūr  
Malayāttūr  
Eraniel  
Tikkuricchi  
Maṇalikkara  
Kulattupula

**List of places visited by Pandit-Assistant during 1106.**

*Kanni.*

Kaṭinaṅkulam  
Pāraśśala  
Perumpaḷutūr  
Chenkōṭṭa  
Vindankōṭṭa  
Puliyāra

*Makaram.*

Acchankōil valley

*Kumbham.*

Agastīśvaram

*Medam.*

Śuchīndram

*Karkadakam.**Vriśchikam.*

Muppandal  
Tōṭṭiyōḍu  
Tiruvidaikkōdu

Trichūr  
Tali  
Parampantali  
Aviṭṭattūr  
Talaikkādu. } Cochin State.

## APPENDIX B.

## List of photos taken during the year 1106.

1 to 3	View of Kōvalam	Full plate.
4	View of Trikkanaḡiri	Do.
5	<i>Tiruvābharaṇam</i> (Jewellery) of Śuchīndram temple	Do.
6	Big Nandi in front of the Tāṇumālayan shrine of Śuchīndram	Do.
7	Garuḡa image in the same temple	Do.
8	View of the temple and tank at Elattūr	Do.
9	General view of the Elattūr temple	Do.
10	General view of the Kālakandāsṡāṇi temple at Āyikuḡi	Do.
11	View of the temple at Klāṅḡad	Do.
12	View of the Perumāl temple at Chencōṡṡa	Do.
13	View of the Aḡagiyamaṇavāḡa Perumāl temple at Chencōṡṡa	Do.
14	View of the three <i>munṡapas</i> of (Chēra, Chōḡa and Pāṇḡya) at Muppandal	Do.
15	Mud images at Muppandal	Do.
16	General view of the temple at Tirunakkara (Kottayam)	Do.
17	Kūttambalam in the same temple	Do.
18	General view of the temple at Ēttumāṇūr	Do.
19	<i>Tiruvābharaṇam</i> (Jewellery) in the same temple	Do.
20	Seven and half elephants (covered by gold) gift of Manōrama Tampurāṡṡi in the same temple	Do.
21	Old painting of Naṡarāja in the same temple	Do.
22	Do.	Do.
23	View of the temple at Udayanāpuram (near Vycome)	Do.
24	View of the fort gate ( Kōttavāṡal at Atchenkoil Gap	Do.
25	Do. with images	Do.

26	View of the Achencoil Hill	Full plate.
27	Bronze images inside the Museum, Trivandrum	Do.
28	Bronze lamps with the box inside the Museum Trivandrum	Do.
29	Bronze vessels in the same place	Do. Half plate.
30	View of the hill and temple at Tōvāla	Do.
31	View of the temple at Tiruviḍaikkōḍu	Do.
32 to 40	Kathakali poses	Quarter plate.
41 to 44	Finger signs in Kathakali	Full plate

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**APPENDIX—C.****List of additions to the Library.**

- 1 Kerala Society papers.
- 2 History of Travancore—(Krishna Pisharody).
- 3 The little Oxford Dictionary.
- 4 Roget's Thesaurus.
- 5 Studies in Tamil Literature and History—(Ramachandra Dikshitar).
- 6 Indian Architecture according Mānasāra Śilpasāstra—(P. K. Acharya).
- 7 Hindu Political theories—(Jayaswal).
- 8 Mirror of Indian art—(Venkatachalam).
- 9 Anthropology—(Marett).
- 10 The Vishṇudharmōttara—(Stella Kramrisch, Ph. D.).
- 11 Historical sketches of Ancient Deccan—(Subramany Iyer).
- 12 Pre-historic India—(Mitra).
- 13 Comparative Religion—(Macdonell).
- 14 South Indian Portraits in stone and metal—(Aravamuthan).
- 15 History of Kerala Vol. II—(Padmanabha Menon).
- 16 Memoirs of the Archaeological Survey of India No. 37.
- 17 Madras Government Museum bulletins.
- 18 Quarterly journal of Mythic society.
- 19 Epigraphia Indica Part VIII, Vol. XIX.
- 20 Malayalam Translation of the Ashtādaśa Puranas.
- 21 An Introduction of Hindu dancing—(Sri Ragini).
- 22 Indian Images Part I—(Bhattacharya).
- 23 The substance of Indian faith—(Butterworth).
- 24 Religion and folk-lore of North India—(Crooke).
- 25 South Indian images of Gods and Goddesses—(Krishna Sastri).
- 26 The Daśarūpa of Dhananjaya—(Haas).
- 27 Village Gods of South India—(Whitehead).
- 28 Castes and tribes of South India (Vol. I to VII)—(Thurston).
- 29 Chronological list of Inscriptions of Pudukōṭṭa State arranged according to dynasties.

- 30 Inscription Texts of Pudukkōṭṭa.
- 31 Nāṭyaśāstra.
- 32 Bulletin of the Museum of Fine Arts, Bosten.
- 33 Dictionary of Malayalam Phrases and Idioms Vol. I.
- 34 Trivandrum Sanskrit Series Nos 100 to 105.
- 35 Śri Mulam Malayalam Series Nos. 24 and 25.
- 36 Śri Vañchi Setu Lakshmi Series 12 to 14.
- 37 Le Monde Orientale.
- 38 Viśvabhārati quarterly.
- 39 Dwaja.
- 40 Annual Report of the Cochin Archaeological Department.
- 41 Annual Report of South Indian Epigraphy.
- 42 Do. of the Mysore Archaeological Department.
- 43 Do. of the Ceylon Archaeological Department.



## APPENDIX D.

\*Portuguese Tomb Stones unearthed during the  
Cochin Harbour works.

- 1 SEPVLTVRA  
DAMTONIO RAPOSO: EDESEVS: HE  
RDEIROS

(Sepulchre of Antony  
Raposo and of his heirs)

- 2 ESTA SEPVE  
TVRA HE DE  
LVIS FRZMA  
SENEIRO EDE  
SEVSER DEI  
ROS

(This sepulchre is of Luiz  
Fernandez sculptor  
and of his heirs).

- 3 S. De. Isa  
beL. MB.  
Ede. Seus  
Deoedets.  
(Sepulchre of  
Isabel M. B. and her  
descendents).

A O  
S.D.P.VA  
S. D. FiG  
EROAE. D.  
SVAMO  
LHER. FE  
LIPA. D. VA.  
SCOSELO  
S: ESEVS  
ERDEROS  
(sepulchre of P. Vas of Figueroa  
and his wife Felipa  
of Vascancello and of their heirs).

- 5 S. PERPETVA D. BRIKS. LCO  
 A COSTA CAVALRO FI  
 D GO DACAZA D. S.  
 MAC DN CAPITO OF Oi  
 DNEG TTAO ED EVS  
 HEADR TVR AI DA  
 CDE DFL K DONDE  
 A MANDO ZIR P. H. V.  
 PAFRENOSSO F. M.  
 FAIFSFO F. M.

Perpetual grave of Brirs Laurence Da' Costa Knight  
 Noble of the House of His Majesty—Worthy captain  
 of Nagappatam and of Ushendratur—there from the city  
 of FLK whence I order this to come—Requests one  
 our Father and Hail. Mary: Father and his son family.

- 6 ESTA SEP  
 VLTVRA.  
 HE DE+DEN  
 IS+SOARES+  
 F.DESEVS ER  
 DEi ROS +

(This sepulchre is of  
 Denis Soares and of his heirs.)

- 7 AОВI: IAZ: IORZE:  
 FERNADEZATEO  
 FINALIVIZO: FAL  
 ECEO: AOSVIMT  
 EDOVS: DEDEZE  
 MBRO: DEIS 65  
 ANOS

(Here lays Jorge Fernandez  
 till the final Judgment. He  
 died on 22nd Dec. being 65  
 years old.)

- 8 ESTA SEPV  
 LTVRA HE DE  
 HEITOR LOPES  
 PEDEPATA  
 EDESEVS  
 HERDEIROS.

FALECEONA  
ERAE  
ANNOS

(This sepulchre is of Heitor Lopes  
Pedepata and of his heirs.  
Died in Era of years.)

9 ESTACEPV  
LTVRA HE.  
DE ALVARO  
MANCIASE  
RADE . HE. D  
E. SEVS. HE  
RDEIROS  
1624

(This sepulchre  
is of Alvaro Mancias and of his  
heirs 1624.)

10 ESTA SEPVL  
TVRA HE DE  
MANOEL MA  
SIASEDE SEV  
SERDEIROS  
AOI IAS DO  
NA MARIA  
DARAVIOSV  
AMOLHE

(This sepulchre is of Manoel  
Mancias and of his heirs . . .  
Here lies D Maria Da Ravio his wife.

11 ADEFRANCIS ©  
ROIZEDE SEVSEERDEIR ©. FALE ©  
OA. 27 DEOVT  
BRo. D. 1600 PA. AV. PREFL PPST ERDMR S  
o o AIS  
Sepulchre of Francis Roiz  
and of his heirs  
died on 27th of Octr. 1600  
Our Father—Hail Mary.

- 12 S. DEIOAM FREIREVELHO  
CAVALEIRO FIDALGO. D.  
AORDEM. DAVIS. ESVMO  
LHER KABEL. COREA. EOVE  
M. ELES. NOMEAREM. FAL.  
E. CEO. OANO. DE. S. 84.

(Sepulchre of Joad Freire Velho knight of the order  
of Avis and his wife (Izbel)  
Elizabeth Correia and (of those) whom they will  
nominate. He died in the year of  
(O) Lord 84 (?).

\*I am indebted to Rev. Fr. Godinho the parish  
Priest of Vettucaud Church Beach, Trivandrum for  
the English translation of these Portugese epitaphs.



## APPENDIX E.

Lithic inscriptions copied during the year 1106 M. E.

No.	Place	Dynasty.	King.	Date.	Language.	Remarks.
1	On a rock lying south of the Agastīśvaram Temple, Agastīśvaram.	Travancore	...	Ko. 614 Makara 4.	Tamil	This record is a continuation of 6 of 1103.
2	On the same place	Do.	...	Do.	Do.	Is a continuation of 7 of 1103.
3	On the base of the north wall of the Central shrine of the Aṇḍal temple Śrīvilliputtūr	Do.	Śaṅkaraṇā- rāyaṇa Ven- ṛumaṅkoṇḍa Paṇchami Bhūtala-Vi- ra Udaya Mārttāṇḍa Varman	Ko. 709 Adi 16 Śu. Wednesday Uttira	Do.	Registers a gift of deed to the trustees of the Nacciyaṛ temple of Śrīvilliputtūr by the king for conducting the service Vīramārttāṇḍan- <i>sandī</i> and for celebrating <i>svāti</i> day every month.
4	On the south wall of the Central shrine Perumāḷ temple, Śrīvilliputtūr.	Do.	Do.	Do.	Do.	Records that the king, while he was camping at Valliyūr made a gift of land Śattipallam to conduct the service called Vīramārttāṇḍan- <i>sandī</i> , to feed 33 Brahmins, and to celebrate the Star <i>svāti</i> every month.

5 On the west wall of the third <i>Prakāra</i> (inside) of Nelliya-ppar temple, Tinnevely.	Travancore	Sankiliyira Mārtāṇḍa Ko. 721 Chittira 25.	Tamil	Records that the images of 63 Nayanars and 9 other saints were made of copper, due <i>pūjas</i> given, and a <i>maṇḍapam</i> was constructed. Lands were given in addition to those already given and taxes <i>māvaḍai</i> , <i>maravaḍai</i> , <i>panaikadamai</i> , <i>pāšivila</i> , etc., utilised to make some addition in the <i>maṇḍapa</i> .
6 Do.	Do.	Do.	Do.	
7 On the same	...	...	...	

Do. Says that Sundaram Kōlari alias Tondaimān approves the gift of the village Kuppāyakūḍi of Annbhōga Vajānāḍu alias Ravivarma Chaturvēdimāṅgalam and defines the four boundaries of the village.

Lithic inscriptions copied during the year 1106 M. E.—(contd.)

20

No.	Place.	Dynasty.	King.	Date.	Language.	Remarks.
8	On the base of central shrine of the Subrahmanya temple Parampan Tali	...	Kō. Ādiccha Irulī-Irāmar alias Iratā-Makaram ticcha ...	5th Year Jupiter in Makaram	Vatteluttu	Fragmentary.
9	On the base of the ruined <i>Nalambala</i> in front of the Śiva temple at Parampantali	...	Bhūmidhara Rayira-Tiru-Meda vaḍi of Pa-rappūr	Jupiter in Meda Mi-thuna	Do.	Registers a <i>Sankētam</i> between the <i>ār</i> of Tiruparmbil and the <i>kōil</i> of Anaioḷukku
10	On the stone kept in the church of Talaikaḍu near Avittattūr.	Chēra	Rajasimha Perumāl	...	Do.	States that the <i>ārār</i> of Talaikaṭṭur gave a piece of land to certain <i>vāṇiyars</i> for erecting stalls; the boundaries of the land are also detailed.
11	On a slab in the <i>vāṭalmādam</i> of Tali temple at Tali (right side)	Do.	Bhaskara-Raviter	1 + 2 Jupiter in Tulam	Do.	Refers to a <i>Kaccham</i> transacted by the <i>nāṭṭār</i> of 18 <i>nāḍus</i> and <i>adhikarikaḷs</i> of Nityavichārēśvara and states that from the land belonging to Śrīdhara Nāṭṭacchi alias Tribhuvana-Māḍēvi, a certain quantity of paddy be given for <i>Śāntiviruttī tiruvamutu</i> etc.,

12	Do.	...	...	Jupiter in Karkadaka and in Simha	Do.	When Kumaran Iravi of Maññadu was ruling the country certain transactions were made by the Tali and Tali Adhikārar of Nityavichārēśvara on one side and the Paḍanāyar of Neḍumpurayūr on the other side, and subsequently when Kaṇḍan Kumaran of Talaikulam was reigning, Iravikkannapiran of Nedumpurayūr, the Paḍanāyar, confirmed the deed with some changes, gave a tiravu-tittu to the Tali and Tali Adhikārar of Nityavichārēśvara Fragmentary and damaged.
13	On the same	...	...	...	Do.	Partly damaged. Seems to state that while Maññāḍu Kumaran Iravi was ruling the country, certain transaction was made.
14	Do.	...	Yākō Irāyar 2 + 8	Jupiter in Karkadaka - Mithunam	Do.	Refers to a transaction made by the Taliyār and Taliyatikarar of Nityavichārēśvara.
15	Do. (left side)	Chēra	Kō. Kōtai	Iravi Jupiter in Mithunam	Do.	Refers to an agreement between the Nāttār of 18 districts and Adhikarikal of Nityavichārēśvara on one side and Iyakkan..... on the other and states that paddy be measured on festivals etc.
16	Do.	Do.	Kō. Indēśvaran	11 + 6 Jupiter in Kanni	Do.	

Lithic inscriptions copied during the year 1106 M. E.—(cont'd.)

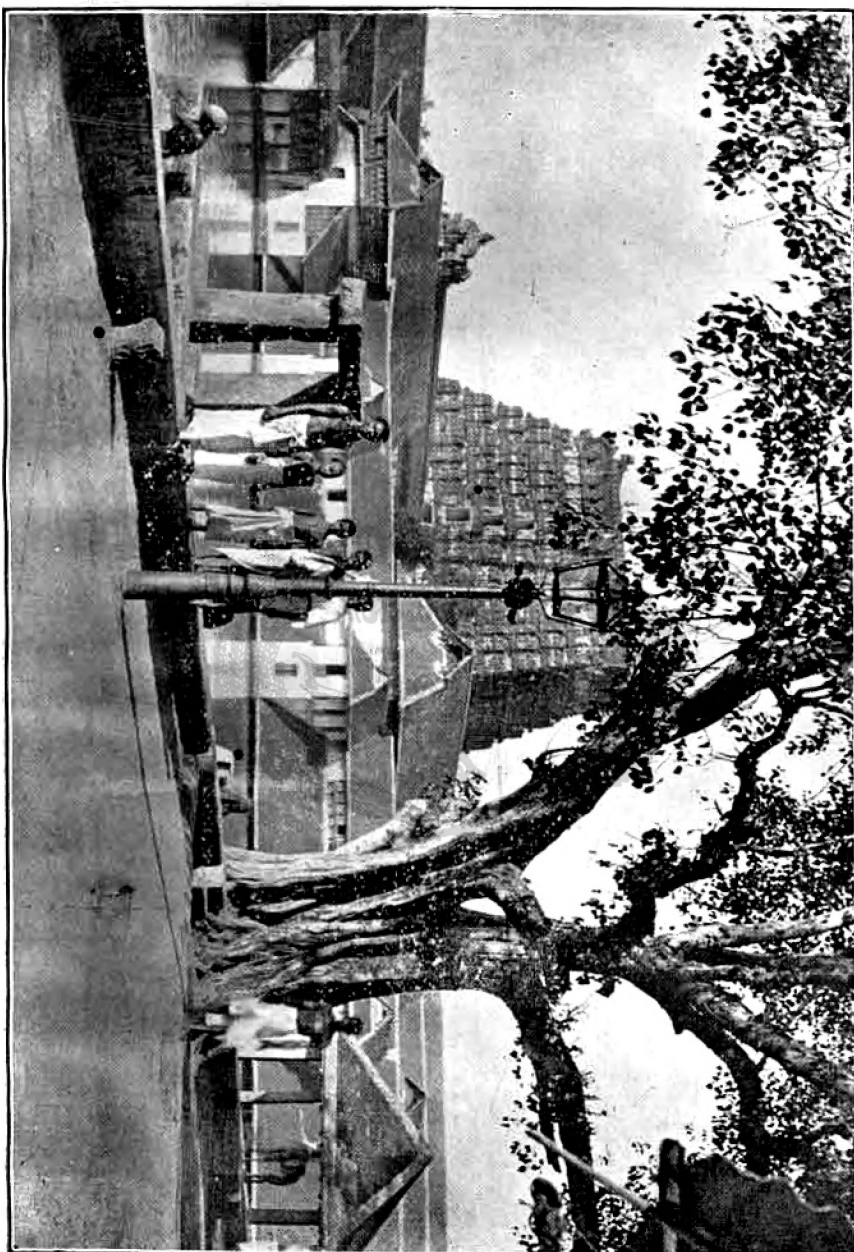
No.	Place.	Dynasty.	King.	Date.	Language.	Remarks.
17	On the same	...	...	...	Vatēluttu	Fragmentary. Seems to refer to some provisions made for <i>Pūjās</i> .
18	Do.	...	...	...	Do.	Do.
19	On a slab paved in front of the central shrine, Śiva temple, Avittattūr	Chēra	Kōtai-Iravi	20th year Vrischika Jupiter in Kanni	Do.	States that some lands were set apart to the temple and mentions the <i>Āyiravar</i> and <i>Irupattēlvar</i> .
20	Do.	...	Do.	Do.	Do.	Damaged. Mentions the " <i>Āyiravar</i> " of Avittattūr.
21	Do.	...	Do.	Do.	Do.	Damaged.
22	Do.	Do.	Do.	Do.	Do.	Refers to some gift for conducting <i>pūjās</i> .
23	On the base of the Śrīmūlasthānam in front of the Vaddakkunnāthan temple, Trichūr.	...	...	...	Malayalam and Sanskrit	Fragmentary. Mentions Ravivira.

24	Do.	...	Dhanu	Do.	Mentions that Iravivāra of Ven- kuṇṇanādu made the stone base- ment.
25	Do.	...	Year Sarva- dhā Mār- kaḷi 2*	Tamil	Do. Do.





VIEW OF THE TRIVANDRUM PAGODA.



[Last page.]





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